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CONSCIOUSNESS,

AS REVEALING

THE EXISTENCE OF GOD, MAN,
AND NATURE.

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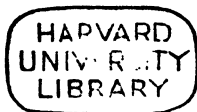
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THE THREE PRINCIPLES.

WHEN dense fogs and smoke darken the earth, and thick clouds cover the heavens, — the sun, the stars, and all objects that give forth or reflect light, become to the eye as though they were not at all : not because the virtue of the eye is diminished by the obscuration of the heavens and the earth (for the hidden subjective* force that calls itself Ego tends ever to action, and the eye is not impaired

* That is subject which calls itself *Ego* ; and that is object which the subject contradistinguishes from itself, calling it *Non-ego*.

2 THE THREE PRINCIPLES.

by the mere withdrawal of light); nor because the objects of vision are blotted from existence (for the sun, the stars, and the earth would continue to be, although the veil covering the earth should be one of iron); but because the intercommunications and mutual and reciprocal relations, in respect to the eye, of created things, become wholly void, and exist in abeyance only.

In order to the possibility of sensible perception, there must be media, or means of relation, between the object and subject. Without light, there is no seeing; and without sound, there is no hearing.

The organs of sense must also exist; for how can a man hear without ears, or see without eyes?

There must be also some object to be perceived; for who shall hear where there is nothing to be heard, or see where there is nothing to be seen?

And, above all, there must be the sentient subject; since light shines in vain, and sound echoes in vain, in the eyes and in the ears of a body wherein life is extinct: for the dead see not with their eyes, and hear not with their ears, because of the disjunction of the soul from the organs of sense.

There may be thick clouds and

darkness, not only in the visible heavens, but also on the face of the soul's firmament; for there is a universe of the body, and there is also a universe of the soul. Man lives simultaneously in two distinct worlds.

When man looks upon the stars that are located in actual space, he lives in the world of sense; for he perceives those stars by the instrumentality of his natural organs: but when he turns away from the world of nature, and beholds the stars, not in the actual heavens, but in the representative heaven of the soul, he lives in the world of memory, conception, and imagination,—a world as real to the soul (but often

to the soul only) as is the actual world of nature.

If there be, in a star, any thing unperceived, so much of that star is not remembered; for man remembers his own acts only. The reproduction of the world in memory is the representation of the world as the soul has seen it, not the representation of the world as it exists independently of the soul.

Nevertheless, in contemplating the facts of memory, the soul perceives, as pertaining to those facts, possible relations which were not noted in the sensible perception, and thus obtains the conception of realities not directly given in the original sensible perception; and this conception

may be verified or exploded by further experience.* In spontaneous observations, the soul hears and sees; but, in observations consequent upon foregone conceptions, the soul listens and looks.

Time and Eternity.

Motion is translation in space. When a star moves, the observer perceives that it is where it was not, and was where it is not. But the knowledge that a star is where it is, is derived from present sensible observation; while the knowledge that

* That is to say, the soul is competent, not only to remember and imagine, but also to think and judge.

a star was where it was, is derived from a past sensible observation, and is a fact of memory. From a conjunction, therefore, of observations in the worlds of sense and of memory, the notion of time is born; for, in such conjunction, time is noticed, and times are noted.

If the Ego were the same with the perceptions, and not a persisting something which differs from and transcends them, the Ego that observed the star some time ago would not be the same Ego that observes the star now: for the observation that was, was and is not; and the observation that now is, is and was not. But it is the same Ego, that, by a simultaneous observation in two

distinct spheres, sees the position the star now holds in space, and remembers the position in space that it once held. The first sensible observation was, therefore, not made by one soul, and the second sensible observation by another soul; but the two were made by a single Ego, remaining identical to itself throughout the time which elapsed between the observations.

The facts of memory are all equally present to the soul: the event that occurred ten years ago is as present in recollection as the event that occurred yesterday. Time is not a relation of the facts of memory to the soul, but is the soul's perception of the relation of order and succession

which those facts bear to each other. The notion of time derives its element of succession and discontinuity from the order of events; but it derives its element of duration from the identity of the soul which takes cognizance of that order. For that, and that only, endures, which, itself remaining unchanged, passes through alteration and changes.

Some of the acts of the soul have already been accomplished, some are accomplished now, and some will be accomplished hereafter; but the soul itself, the author of those acts, has its being outside of time, and where there is neither past, present, nor future.

Eternity is not time indefinitely ex-

tended; it is not the impossible sum of the infinite series of successive events; it is not time at all: for time and eternity reciprocally exclude each other. Eternity is the absolute negation of succession and time.

Virtuality.

When the organs of sense are paralyzed, so that nothing is seen, heard, or felt; when the faculties of the mind become altogether dormant, so that nothing is perceived, remembered, conceived, or imagined; when all communication between the Ego and Non-ego is cut off,—then the life of the Ego is intermitted, and

the soul re-enters the virtual state, lapsing into that original darkness which is the abyss* of the universe; for the abyss of the universe is nothing other than the indistinguishable sum of the potentialities of all existing things. The soul is not destroyed in its substance when it re-enters the abyss; for such re-entrance abstracts nothing from its virtuality, and no change can occur in the inhering simplicity of the soul's essence.†

* A CAUSE, without its correlative effect, is said to be in the void state,—in the empty, virtual, or abyssal state. When a cause realizes and actualizes the effect it is competent to produce, it is said to be full; and the effect is called the plenum or pleroma or fulness of the cause.

† *Essence*, in the scholastic sense of the word, is that without which a particular thing, although it may exist as another, cannot be what it is. A

Sometimes a man will dream that his body is gradually but steadily sliding over a bank or cliff into an unknown and fathomless gulf, and, while thus dreaming, will be actively conscious that his organs of voluntary motion are becoming paralyzed. When such a dream is realized, and the fatal fall takes effect, the dreamer lapses into mere virtuality,—that is to say, he dies; but, if the soul vindicate its conjunction with nature, the sleeper will wake with a

clock and a turnspit may be constructed of like materials; but it is *essential* to a clock that it should mark the regular divisions of time: if a clock lose its capability of keeping time, it ceases to be, *quoad* clock, although it may still be utilized for communicating an irregular movement of rotation.

The word *essence* is used in the text, not in the scholastic sense of the term, but simply as denoting *pure being* as distinguished from existence.

sudden start, and will confirm his hold upon the universe from which he had been consciously receding in sleep. It is in sleep of a nature akin to trance, and in trance of a nature akin to sleep, that the soul feels in itself its own emergence from potentiality, and its own retrogression into the original void; thus obtaining an experimental knowledge of that abyss of utter darkness which is the root of the visible universe.

Minerals, vegetables, animals, all the objects of nature, manifest themselves to the soul by their qualities or properties only; for there is no process by which the soul may, independently of such manifestation, take

congnizance of material existences. The destruction of the color, hardness (or faculty of resistance to the touch), sound, taste, and odor, of a mass of matter, is the destruction, as an existing mass, of that matter itself. Matter is not cognizable as passive, but exists (to the soul) in its activities only: the mere faculty of resistance is a faculty of action. The soul retains a hold in recollection upon bodies that pass, by an occultation of their qualities, out of the sphere of sensible observation; and thus the soul is enabled, by inference from its knowledge of its own virtual nature, to affirm that the substances, or roots of potentiality, of occulted bodies, are imperishable. The soul

has a conscious knowledge of its own virtual being, but takes no direct cognizance of the latent being of material objects: it is by inference, therefore, and not by direct knowledge, that the soul affirms the unseen, unheard, unfelt, untasted substance of material things.

Material things have their virtualities, or potential essence, in that same abyss of the world which is the ground of the soul's hidden being. No substance can be destroyed. If any thing appear to be destroyed, it has either changed its form (as burned wood, which still exists in smoke and ashes), or it has lapsed into the virtual state.

Space is by its nature divisible to infinity. Indestructible, indivisible, ultimate atoms, nevertheless, are. Indivisibles, or atoms, have their abode, neither in time nor in space, but in the original abyss of the universe, where time and space are transcended: they are virtual, not actual, and have their inherent tendencies, which, when manifest, appear as affinity or repulsion; and, where the conditions of their manifestation exist, they actualize themselves as the ultimate* particles of material things.

Visible matter does not contain invisible virtuality as a vase holds its

* Those particles of matter are ultimate, which, when divided, cease to exist, and revert into mere virtuality.

contents: the invisible virtuality is the vase, and the visible matter is the content; and, when the visible matter is poured out or spilled, the invisible vase remains, though void.

The abyss of the universe is, therefore, something and nothing, one and multiple, real and not actual. It is *something*, because it is the root and ground of all being; *nothing*, because it is the negation of all existence; *one*, because all distinctions vanish in the abyss of potentiality; *many*, because the virtuality of the world is a virtuality involving diversity and change; *real*, because the abyss is substance and essence; *not actual*, because mere potentiality is

exclusive of all manifestation of quality or property.

In the beginning, this universe lay in its abyss as if broken and collapsed, as it reveals itself to the mind after the process of abstraction has been applied to all cognizable things. No quality by which the bodies of nature now contradistinguish themselves from each other, manifested itself in the abyss. All properties, all the activities of nature, were dead and inoperative, and were sleeping in the darkness of their own original essence. All that by which each thing now manifests its own existence was then in the virtual state. All properties, all activities, were then, not in act, but only in the

power of acting. Whatever we now behold as fulness was then beheld by God's eye as total void. In this immense abyss, there was nothing to be seen; no darkness, no fire, no light, no creature, no change, no springing source, but an unsearchable deep without existence: yet it is that ground of essence, and root of substance, from which this visible universe was drawn.*

* "And the earth was without form (Heb. tho-HU, *a contingent potentiality of existence*), and void (Heb. bo-HU, *in a potentiality of existence*); and darkness was on the face of the deep (Heb. tho-HOM, *the contingent abyss*)."—*Beræshith*, chap. i. ver. 2.

The sign of being and life, in Hebrew, is H; this sign doubled gives the root HH; the insertion of the vowel in this root gives the verb HHH, *to be existing*. From this verb is formed the great name JEHOVAH, or *He that is because He is, the Eternal*,—*being and life in their plenitude*. From the same sign, by a change in the vowel, is obtained HU, — *mere virtual existence, latent being, potentiality*.

The Birth of the Universe.

The world of memory and imagination is objective to the soul; for the soul consciously contradistinguishes itself from the facts of memory and imagination, calling itself Ego, and characterizing the facts of memory and imagination as facts of memory and imagination and as Non-ego. The soul contemplates that which is reproduced to itself in memory and imagination; and is therefore distinguished from it in the fundamental contradistinction of the knower from the thing known, the seer from the thing seen.

The vague and indistinguishable

mass of material in man's memory (which is present to the soul when no positive conception is formed, and when no distinct image is called up) is a correspondency of the abyss of the universe; for man has, after a relative and finite manner, a creative power. Man can (for he does it every day) call up by conception, from the materials slumbering in his memory, imaginative products which become objects of contemplation, and which really exist, since transcripts of them may be made in stone, on canvas, or on a printed page. Such products do not in any way depend, for the reality of their existence, on the fact of their outward visibility: outwardly visible, they are the reve-

lation of one soul to another soul ; inwardly realized, they are a revelation of the creative soul to itself only.*

* *Art is a revelation from life to life.* The laying of a plain stone wall is a work of art. The builder of a wall is conscious and voluntary, and the stones that compose the wall are unconscious materials presented to his hand. The builder arranges the stones, with intention, in accordance with their accidents and forms, to accomplish a purpose: therefore a stone wall is the embodiment of a purpose and plan which may be read in the wall as a sentence is read in a book. The builder's thought is built into his wall; but thought that is embodied is life that has been lived, and that has obtained an existence separate from that of him who originally lived it.

The builder's thought permanently enshrines itself in the wall. The wall is therefore a vehicle by means of which the lived life is communicable to life that is living; that is, to the beholder of the wall. The builder and beholder of the wall, although unknown to each other, enter into communion; and the wall is the element in which their communion takes effect. The stone wall is, therefore, essentially a work of art.

The actual creation of a work of art takes place in successive stages. At first, the work appears as a mere tumultuous potentiality, striving before the soul for determination, actualization, utterance: this is the stage of inspiration. Afterwards the potentiality is realized in active conception; the harmonies of the parts and of the whole are determined by the fact of their being distinctly recognized; and the work exists to the soul in words, forms, or colors.

As the soul gathers, in memory, the materials of thought which make the object of its meditation, so the Supreme gathered, in the abyss of the world, the elements of this visible universe. When the original germs

were thus gathered, they became the object of the Divine Intelligence ; AND THE SUPREME CONTRADISTINGUISHED HIMSELF FROM THEM IN THE ACT OF INTELLECTUAL CONCEPTION. Then the worlds existed out of the Supreme, in the property or quality of non-divinity.*

Virtuality and Form.

Behold the distinction of the two principles ! All virtualities and po-

* In the beginning, the Almighty assumed command of his army in person. He uttered his voice before his host. He gave the word of command, **IHI AOR!** and immediately there rolled from the infinite abyss under darkness this immeasurable universe of revolving worlds, dilating itself, like an avalanche of visible glory, through inexhaustible spheres. In this act, the relations of time and space received their being.

tentialities of being, all spontaneity of power, all that which, when not manifest, persists as substance in the abyss, is in the First Principle, and belongs to the property or quality of God the Father.

All plastic energies, all laws of growth and development, all individualizing forms, are in the Second Principle, and belong to the property or quality of God the Eternal Word.

Without a root of substance in the abyss of non-existence, no individual thing can be; and without a form, or nature, no individual thing can exist. By that act of divine conception, which is the act of creation, and in which this universe consists, the Supreme thought individual

things in their natures, and thus things came to be individuals,—the latent becoming actual, because clothed upon with forms or organisms.

The Divine Intelligence (or the Eternal Father), actively conceiving in accordance with the Eternal Word, is the cause of that continuous operation which forms and moulds the universe in the whole and in all of its parts.

The First Principle is outside of Nature, is anterior to it, and virtual. The Second Principle is Nature itself, the framer and former (but not the originator) of all worlds.

Forms.

When a twig of a peach-tree is grafted into a plum-tree, the sap of the plum-tree flows into the ingrafted twig. The air, earth, light, water, that feed the tree, feed the twig also; and the circumstances of the peach-twig become in all respects similar to those of the plum-twigs that surround it. Nevertheless, this peach-twig will never bear plums. The bark, fibres, leaves, of the peach-twig, are always the bark, fibres, leaves, of the peach-tree, and never those of the plum; and the peach-twig will bear peaches, as it would have done if it had continued to live in its parent tree. The

twig remains always faithful to the law of its kind.

From the lily-seed springs forth the lily-plant ; and from other seed, other plants, according to their kind. When the lily-seed is sown in proper soil, and begins to feel the influences of the light, air, and moisture (influences concurring with the vital force inhering in itself, for from seed that is dead no plant will grow), it swells and bursts. First a root is put forth ; afterwards the stalk ; then the leaves show themselves ; and at last the flower appears in the perfection of its beauty : but the root, bark, leaves, flower, seeds, are the root, bark, leaves, flower, seeds, of the lily, and never of the rose or violet.

The law is not the kind, and the kind is not the law, and the force* is neither the kind nor the law: for the kind is a consequent resulting from the permanence of law; and force pertains to virtuality in the First Principle; while law, with all its consequents, pertains to the Second Principle, or actual Nature.

Virtuality and Life.

The powder that is rammed home in the bore of a cannon contains vir-

* The *force* of gravitation is the virtual inhering tendency which compels masses of matter to approach each other; and the *law* of gravitation is, not the deployment of the virtual force (for such deployment is activity, and not law), but the manner in which the force, when deployed, uniformly acts.

tualities that are not visible in the black grains ; but these virtualities nevertheless exist latently in the dark essence of those grains. When the conditions are fulfilled which render their actualization possible, these virtualities are not drawn forth or led forth : they rush, by their own spontaneity, from latency into actuality. If the port-fire is brought near to the vent, the conditions become present which render the transformation of the powder in the cannon possible : then immediately, by their own inhering energy, the dark grains will appear no longer as dark grains, but as red flame, an expansive gas, and blue-gray smoke. Like a wild beast that watches patiently in its shaded

covert, but springs upon its prey as soon as occasion offers, hidden virtuality lurks motionless for its opportunity, but passes suddenly from latency into actuality whenever the conditions of its actualization are presented.

The Ego is, not life, but is alive. Every sensation, conception, or imagination is an act of life. Life is not a fluid in which sensations, sentiments, cognitions, float like motes in the air, but is a spontaneous or self-originated (though not self-provoked) activity. Virtualities, when not in relations, exist neither to themselves, to each other, nor to the world. RELATIONS, which are interpenetrating activities that reciprocally imply each

other, are the only actualities of the created universe. Subject and object are correlatives: the subject is not, therefore, the unmanifested Ego, but the Ego in relations, the Ego in act, the Ego that knows itself to be Ego; neither is the object an absolutely hidden force, for it is a force recognized in its activities, and characterized by the Ego as Non-ego. When the inter-relation of the Ego and the Non-ego ceases, there is no longer either subject or object; since the two enter simultaneously into their latent virtualities, and no longer exist the one for the other.

Consciousness.

CONSCIOUSNESS is the recognition by the Ego of itself as subject, — that is, as virtual relative force, non-cognizable to the senses, and of which no picture can be drawn in the imagination.

The existence of the subject and object, *quoad* subject and object, and not as unrelated virtualities, constitutes that fundamental fact of relation which is the essential content of consciousness.

But the relative is correlative with the Absolute ; and the relative cannot exist (as the soul perceives that it does) *quoad* relative, in conscious-

ness, without the co-existence in consciousness of the ABSOLUTE also.*

It is impossible to prove the existence of either the subject or the object; but man recognizes both subject and object in consciousness, and

* The hypothesis of the self-existence of relative causes cannot account for the existence of those causes themselves, *quoad* relative; much less can it account for the existence of their relations: for the *inter-dependence* of such causes (something very foreign to self-existence) is a necessary prior condition of the existence of the relations. In other words, no relation can originally depend solely on the causes between which it subsists; and for the reason, that those causes can never establish such relation if they be not, before the establishment, already in relations. For if causes come into relations by their own act, influencing each other so that they shall thenceforth act in concurrence, this first act of coming into concurrence is itself an act of concurrence; that is, an act in relations.

The existence of causes in relations is involved, necessarily, in the existence of a cause that is not in relations; that is, in that of the Absolute Cause.

affirms the existence of the one and of the other. Neither is it possible to prove the being of the Absolute. Nevertheless, man recognizes, in the act of consciousness, the presence of the Absolute as distinct from the Ego, distinct from the object with which the Ego is in relation, and distinct from the relation itself.

If a man be actively conscious (that is, if he recognize as well the subject as the object in his act of thought), and, at the same time, doubt the real existence of the Absolute, let him try to affirm (not in mere words, but consciously) that there is no God at all; that is, let him try to candidly and consciously believe in the non-existence of the Absolute. The feat can-

not be performed; and the attempt to perform it will dissipate the shadow of doubt that darkened the mind.*

Relations.

All relations stand in the Third Principle. Every thing that exists in the universe has its virtuality or root of substance in the First Principle; its form, nature, and law, in the Second Principle; and its actuality in the Third Principle.

* This has been called, and with singular impropriety, an *à priori* argument for the existence of God. It is no argument at all: it is a simple verification of a fact of consciousness. No premiss is great enough for a conclusion that contains the Supreme. God is known, not proved.

Every part of the universe is either directly or indirectly dependent for its actuality upon its relations with every other part and with the whole, and the whole is dependent for its actuality upon its relations with every part. The universe, as actualized, consists solely in relations; for the visible universe is the product of a divine process of thought: it is a divine work of art; and it hath pleased the Supreme to conceive this universe as made up of conceived relations, which are determined in act by the conception of other relations, and which themselves determine in act the conception of still other relations.

Created things appear therefore,

in time, as antecedents and consequents; as antecedents which are themselves consequents of other antecedents, and as consequents which are themselves antecedents of other consequents; forming one great chain, in which the links follow each other without solution of continuity. In space, created things appear as relations which are themselves in relations, forming a re-entering, unbroken series of terms in mutual and reciprocal inter-dependence. No one thing in the universe exists in isolation; for isolation is non-existence.

THE WILL OF MAN.

THE lily-plant is in a state of continuous formation: its life is one of nutrition and growth. It assimilates unceasingly to itself, by the operation of regular and special functions, such of the diverse elements of the inorganic world as are necessary to repair its own waste and to insure its own development. It exists through a determinate time, and under a determinate form; drawing particles from the surrounding elements into its

composition, and rendering back to the elements the particles of which it has (in respect to their relations of utility to its own nature) exhausted the virtue.

Thus the lily lives; but neither to nor for nor from* itself.

The life of man's natural body is an activity in determinate relations, but an activity of the Supreme, who, in the creative act of intellectual conception, establishes, upholds, and sustains the body and the functions of the body. The soul contradistinguishes its own life from that of the body, characterizing its own life

* To exist *from* self is to be causative; to exist *to* self is to be conscious; to exist *for* self is to be endowed with will.

as free, and that of the body as alien to its own faculty of origination, and therefore (from its own point of view) as necessary.

This whole universe exists in the intellectual conception of the Supreme, and that conception is the sole actuality it has. Every individual thing it contains, is, therefore, a word spoken by God to man.*

* There is nothing more foreign to the sentiment of self-originated life and free action than the dark, sequestered caverns that are met with in some limestone countries. Such caverns are divided into continuous halls and galleries, presenting an appearance of organic plan; yet, although the incrustations on their walls reflect the light of a torch in a weird and peculiar manner, each individual hall and gallery having its individual characteristics, there is no creaturely life in such caves save that of the beholder who enters them. Nevertheless, every such cave exists, and has its actuality, *quoad* an individual cave, in the intellectual and creative conception of

*The Soul's Ignorance of the Body's
Nature.*

The soul has a very inadequate knowledge of the body in which it lives; and it would be hazardous to affirm what the body can, or cannot, do under the laws of its own nature in the Second Principle. The process of digestion, and, in general, the regular motions of the animal economy (such as the circulation of the

the Supreme. Every cavern is, therefore, a work of divine art; and, since art is a revelation from life to life, every cavern has a vague and inorganic meaning,—is a word written by the Almighty in stone and obscurity. For this reason it is, that men sensitive to the influences of nature, feel darkly, on entering a cavern, the presence of the peculiar informing genius of the place.

blood and the pulsations of the heart), take place without the conscious concurrence of the soul.

The body continually gives back particles to the surrounding elements, and continually assimilates particles from the elements to replace those it has lost, so that its entire material is regularly changed once in about every seven years; and all this occurs without the soul's cognizance of the process that thus repeats itself.

All vision takes effect in the concurrence of the subject and object in the organ of sight; yet the soul never directly perceives the picture painted by light on the retina of the eye. The eye cannot see itself. No inference can be drawn in conscious-

ness from the existence of the picture in the eye to the existence of the type in nature; for the soul has no direct conscious cognizance of the existence of the picture.

It is not known how, or by what means, or to what extent, the soul moves the body; or whether the soul actually has or has not a power to move the body; neither is it known in what the ultimate empire of the soul over the body consists. The number of muscles, tendons, and articulations, concerned in a simple movement of the hand, is very great; and the soul cannot mention them in detail, since it has no innate knowledge of anatomy.

The Nature of the Will.

When the soul wills that the word *soul* shall be written, it examines the circumstances of the case, and prefers (or perceives it to be preferable) that the word *soul* should be written. This perception of preferability, which is a distinct intellectual act, is the first element of the volition, but does not, of itself alone, draw after it any motion of the body. The soul also recognizes the presence of pen, ink, paper, and of the hand. It moreover recognizes the adaptation of the paper, pen, ink, and hand, to the end of making the traced word *soul* to exist; and such recognition of complex

means and adaptations, and of their concurrent presence, is another distinct intellectual perception, and the second element of the volition.

As soon as the soul prefers that the word *soul* should be written, and perceives the presence of the necessary material implements,—also the presence of the hand to wet the pen in the ink, and guide it over the paper,—the hand (not the soul), by its own motion, and without any order from the soul, traces the word *soul* on the paper. The word *soul* is therefore written, not through the action of the conscious causative energy of the soul, but by *magia*; that is, by the action of causative energies unknown to the soul, and whose sudden

manifestations furnish it with matter for astonishment.

If, to the neglect of the paper, pen, hand, ink, and letters, the soul turn its attention to the brain, nerves, tendons, and articulations, no word will be written. The soul wills always the final result, and never the particular motions of the tendons and articulations which accomplish that result; for the soul has by nature no conscious knowledge of the existence and action of the tendons and articulations.

When it enters into the plan of the mind that the hand should move from left to right, and the hand twitches, by a sudden abnormal action of the nerves and muscles, from right to left,

the unexpected movement is accomplished without foresight and intention, is undesigned and involuntary. Will implies foresight and design. Such actions, and such only, are voluntary as are accomplished with intention.

The *nexus* between the view of the mind and the consequent motion of the body is not known to the soul. The soul is conscious of forming a certain programme, and consciously perceives that the body acts, or does not act, in accordance with that programme; and is conscious of nothing further in the connection. The voluntary and involuntary motions of the body are alike unaccountable to the soul.

Error and Delusion.

The imaginations, *quoad* imaginations, of a delirious man, mark, not an imperfection and weakness, but a singular faculty and power. The error of delirium consists in ignorance only; for, if a delirious man could be made to know that his imaginations have their cause and occasion in the spontaneity of his own faculties, the element of insanity would at once be eliminated from his mental condition.

Conversely, if a creative poet should become unaware of the fact that he is himself the creator of the imagery present to his mind, he would cease to be a poet; for his inspiration

would be transformed into delirium and insanity.*

It is always a defect of knowledge, a fact of ignorance, a fact of non-perception, and never the faculty of creating images, that constitutes the source of delusion. The occasion of delusion is always essentially negative.

Strong conviction is therefore no adequate ground of absolute certainty; and it is the lesson of common experience, that persons of the least information are the most absolute in their judgments. No man can be so

* Intoxicating drugs furnish never that positive element which is poetic inspiration, but always a negative element, which is partial stupefaction, and which leads to delirium.

sure of the correctness of his own view of any subject as to be justified in attempting to impose his opinion upon another. All men are more or less delirious. All honest persecutions for opinion's sake, all wars of principle which are not conducted for the sole purpose of securing individual and public liberty, that is, all wars of principle, except those of self-defence, are the work of maniacs.

The Nature of Error.

A man falls into error when he is non-cognizant of important elements of the case on which he passes judg-

ment, and also non-cognizant of his own ignorance.

The occasion of error is neither in the imagination nor in the faculty of judgment, but in the inadequate making-up and presentation of the case on which judgment is passed.

Error is frequently unavoidable ; for so long as a man is affected with the imagination of a thing, system, or theory, and is not affected with a cognition that excludes or renders doubtful the presence and existence of that thing, or the truth of that system or theory, he necessarily regards that thing as present and existing, or that system or theory as true.

The soul cannot perceive that which is not at all present to it ; nei-

ther can it arbitrarily *not perceive* that which is the real object of its perception.

The determinations of the will, and the consequent motions of the body, are dependent on the judgments of the understanding; and the judgments of the understanding are often grounded in error. Man's actual conduct, therefore, often necessarily runs counter to the nature of things.

Imagination and Consciousness.

From the images, traces, and representations present in memory, we construct imaginary portraits of persons we know and of ourselves; for

we remember the likeness of ourselves that is reflected from mirrors, and the impressions we produce on our own minds by our conduct, and those we produce, or think we produce, on the minds of others. Although the pictures thus formed of ourselves and others are unavoidably more or less distorted, it is nevertheless to them, and to their supposed types, that proper names are given. It is not to each distinct virtual Ego that a specially distinguishing name is applied; for there is no sound, name, or quality, in the abyss. Names are given to natural persons as existing to sensation and imagination. The imaginative portrait of one's self is objective: and for that reason it

is that the majority of men think of themselves in the third person, and that children naturally speak of themselves in the third person; for, when children first learn to say "*I*," the pronoun denotes in their mouths, not the transcendent Ego, but the picture standing before the imagination of each child, of his own natural person. In like manner, when the child grows to be a man, and learns to use the word consciousness, he says he is *self-conscious* when he is contemplating the portrait of himself that exists in his imagination. He says, also, when he contemplates the imaginary representations that are present to him of other persons, that these other persons exist *to his consciousness*.

And this error of language has its source in ignorance ; for the true act of consciousness is not known to him. The contemplation of the imaginative portraits of ourselves and others is a perception (in the world of memory and imagination) of ourselves and others as objects, and therefore not consciousness : for consciousness is the recognition by the Ego of itself, not as object, but as subject ; that is, as a virtual relative force, non-cognizable to the senses, and of which no picture can be drawn in the imagination.*

* *Love*, as an affection, is pleasure of the imagination, or joy, accompanied by an image representing the supposed cause of that joy.

Hatred is a pain of the imagination, or grief, accompanied, &c.

The subjective self is transcendent, non-existent

If consciousness were the mere recognition of the objective picture of ourselves that exists to us in imagination, and not a subjective grasping of itself by the Ego *in its subjectivity*, the first young lady taken home from her boarding-school would be found to possess, by nature, greater command of the art of observation in consciousness than was ever obtained, either naturally or through laborious application, by the most painstaking philosopher in the world.

to the imagination, non-cognizable to the senses, and incapable of being objectively represented. It is, therefore (since it cannot be represented in the imagination as a cause of either joy or sorrow), never an object of affection. There is no such thing as either love or hatred of the subjective self.

SELF-LOVE is love, not of the subjective self, but of the natural person, or self, which is objectively represented in the imagination.

Of Man's imagining into the 'First Principle.

The gates of all the Three Principles stand open, and man may imagine into each, either or any, of them. Into whichever one of them he introduces his will by the kindling of his imagination, into that one he goes.

So long as man has not yet attained to true consciousness, he feels darkly the subjective virtuality which constitutes his substance as a perceiving Ego, but without being able to distinctly recognize it, or to grasp it in its subjectivity. Therefore, in that objective representation of himself which is naturally present to him in imagination, he beholds a trace, gleam,

or reflection of a mysterious half-revealed energy, which there appears as inhering in SELF, and as a source of untold ability, capacity, and future of force. If he kindle his will in this mystery of self, and imagine into the half-hidden energy which he knows not in its subjectivity (although he feels darkly the attraction of its transcendent essence), then will he continually raise himself up, and aspire towards what he sees in his imagination as a royal seat of self-centring dominion and of far-reaching power. Captivated in his imaginations, he is carried away by the conceit of his own great beauty and glory, and proclaims himself to himself as a potent prince in the

First Principle. But his climbing-up is necessarily his fall; and the more he climbs, the greater his fall must be: for his unqualified self-affirmation throws him out of the relations in which his existence really inheres; and (since what power he has is not in himself only, but in himself as related with that which is not himself) the stronger he becomes in his own will, the weaker he is in his realized act; and the more settled he becomes in his own way, the more emptiness, disappointment, distress, and humiliation he brings upon himself. Thus he finds himself thwarted in all his plans, and his road barred against him wherever he turns.

The man who sees himself as a

subsisting might, and is at the same time non-cognizant of his own relativity, becomes stately and proud, and deliriously infolds himself in his own self-idolatry, and blinds himself with the incense he offers at his own shrine.

He also becomes wrongful and injurious towards other men, and underestimates them as much as he overestimates himself; for he recognizes in others no merit which they do not explicitly and very vehemently show, while he insanely regards himself as capable of achieving, or as actually possessing, every excellence that his imagination can represent. Moreover, he considers the wrongs he inflicts on others as light, and easy to

be borne, while he regards as intolerable all wrongs that are inflicted by others on him. He is, therefore, at once sensitive and exacting; and he allows of no equality or community of nature between himself and other men.

He, moreover, arbitrarily seizes whatever may conduce to maintain his pride and state, regardless of the morality of the seizure; for force, fraud, and surprise are not narrowly scanned by the soul in this Principle, but flow like water which dries away and leaves no trace.

Man becomes dead to truth, right, and justice, and truth, right, and justice become dead to him, when, through the delusion of self-interest,

he comes to affirm that might is the sole rule, measure, or sanction of truth; that truth is derived from authority; and that authority is power which not only proclaims and silences opposition to its affirmations, but also commands and compels obedience to the law it promulgates. Man naturally, in the First Principle, sees himself in imagination as an authority; and, if he imagine into self, he will exercise authority to the extreme limit of his power, and will exercise it arbitrarily: but he will gain nothing by all his eagerness; for his accessions of rank, wealth, fame, skill, or learning, if any he make, are poisoned acquisitions, that serve merely to feed his insanity, since their

images go at once into the outward imagination, and there strengthen the supremacy of the objective self.

And because, however much man may seize, snatch, or retain, more always remains for man to seize, snatch, and retain; and because desire enlarges itself by what it feeds upon; and because that which a man covets is withheld from him by other men who are ready and willing to vindicate their possessions, — therefore he that imagines into the First Principle is thrown back disappointed upon his kindled and kindling imaginations, where his desires (since they have nothing else to feed upon) eat and tear each other, as mill-

stones which have no corn between them grind each other in their turning.

Thus, however great may be man's possessions, he finds, if he imagine into the First Principle, that he is ensnared and fast bound in a strong and close prison, where, like a scorpion, he stings himself, and introduces into his life the raging venom of emulation, envy,* covetousness, and impotent wrath. In that hellish torment his dark life burns.

* When there is present to the mind the image of a person whose success is our loss, the form of the will that is determined by the accompanying hatred is envy. While the loss and success appear to be still undecided, envy is jealousy only. Jealousy appears in its activity as emulation, and envy appears in its activity as malignity.

Of Man's imagining into the Second Principle.

If a man kindle his imaginations in the Second Principle, and thus live to it, he will be affable, courteous, and amiable.

Life to the Second Principle is not life to any hidden essence, neither is it life to relations (for, in it, the imagination fastens itself neither on essences nor on relations); but it is a life to the natures, as such, of existing things.

The man that lives to the Second Principle is practically stronger than the man who lives to the First, and, in the long-run, prevails over him; time is his sure ally: for the whole course

of nature tends to thwart the fiery life of the First Principle, and to throw it back into its own abnormal centre ; while life in the Second Principle is, on the contrary, in accordance with the constitution of the visible universe, and therefore flows easily, quietly, and peaceably.

Life in the First Principle may be either heroic or mean and criminal, and the one or the other, as mere accident determines. Life in the Second Principle is sometimes heroic, but seldom, if ever, poetic : in ordinary cases, it is either a life of correct mediocrity, or an aimless and self-indulgent life of utter diffusion in a confounding multiplicity of unmastered and ill-digested thoughts.

Life in the First Principle is life with reference to self. The man who lives it is naturally regardless of every thing that is no way related to his own interests: he cannot, in many cases, even apprehend a truth that is clearly stated to him, until after he is convinced that the consideration and acknowledgment of such truth will conduce to his personal welfare. The man who lives to the Second Principle has, therefore, — because he is actuated by a blind craving for information, and is impelled, by the mere pleasure afforded in its acquisition, to seek for knowledge which has no bearing on his own affairs, — a great advantage over him that lives to the First.

Moreover, the action of the man in the Second Principle is often unselfish, or disinterested; for every proposition present to the mind, and including the notion of preferableness or the contrary, whether relating or not relating to self, tends — within the limit of man's known power of execution — to produce animal motion; and the mind naturally entertains, in the Second Principle, propositions which have no relation to self.

Of Man's imagining into the Third Principle.

If a man kindle his imagination in the Third Principle, and thus live to it, he lives neither to substances nor

to forms and laws, but solely to the continually shifting or flowing relations of things.

He that lives to the Third Principle is naturally superficial, empty, and incapable of fixing his attention: he is, moreover, reckless and improvident; he talks more than he thinks, acts in accordance with his talk, and not in accordance with his thinking; and continually compromises and entangles himself by his conduct: so that his liberty of action ultimately becomes altogether dissipated and lost. In this Principle, lunacy rages.

Pride, which is by its nature an inward source and spring, becomes outward in the Third Principle, and takes the form of vanity.

Ambition has, in the Third Principle, no deep root, and becomes a desire to repress the level of the outward appearance of others below the level of our own outward appearance. For such ends, falsehood is an instrument more efficacious than truth. The energy of the First Principle, and the deep speculation of the Second, are therefore replaced in the Third by a rage for detraction and calumny.

The reality of merit and demerit counts as nothing in the Third Principle: in it, intellectual convictions are replaced by an acknowledgment of existing facts, and morality is replaced by the recognition of public opinion as the ultimate

authority from which there is no appeal.

The Woman's Nature.

The organization of woman is finer than that of man: her observation of character is more prompt than his, and her instinctive conclusions are more definite. Woman is also more imaginative than man. Sensations and perceptions that awaken special sentiments in man awaken inverse sentiments in woman; and sentiments that occasion special thoughts in man occasion inverse thoughts in woman. If woman had been created as a mere intellectual and moral repetition of man, men would live with their wives

as birds live with their mates;* society would be an agglomeration, and

• “And *Elohim* (He-the-gods) said, We will make *Adam* (man-universal) in the shadow cast by Us (the abyss), conformably to the assimilating action of Us. . . . And *Elohim* (He-the-gods) did create *Adam* (original similitude, collective unity, man-universal) in his shadow, in the shadow of *Elohim* created he him; male and female (androgynous) created he them.” — *Berashith*, ch. i. ver. 26, 27.

This was, however, a mere virtual production; for, although Adam was thus created in the shadow of Elohim, he nevertheless (as is shown by the fifth and sixth verses of the following chapter) did not actually exist.

“And *Jehovah Elohim* framed *Adam* by sublimating the principle of the homogeneous ground, and inspired into the inspiring faculty of him the inspiration of lives; and *Adam* became a soul of life.” — *Ber.*, ch. ii. ver. 7.

“And *Jehovah Elohim* commanded *Adam*, saying, From the whole growth of the organic enclosure thou mayest freely eat: but, from the growing might of the knowledge of good and evil, thou shalt not eat; for, in the day of thy feeding upon any of it, dying thou shalt die (thou shalt transmute to another state). And *Jehovah Elohim* said, It is not good that *Adam* should subsist in his loneliness: I will make to him

not an organic whole ; and every generation would be a mere reproduction

an auxiliary might (a propping mate) emanated from himself, and in his own luminous reflection." — *Ber.*, ch. ii. ver. 18. " And *Jehovah Elohim* caused to fall a mysterious trance (an alienation from his true self) on *Adam* (collective man), who slumbered; and (*Jehovah Elohim*) broke the unity of his (*Adam's*) objective reflections, and took one of them, and clothed its weakness (its inferiority) with form and corporeal beauty; and he (*Jehovah Elohim*) reconstituted the objective reflection that was broken off from *Adam*, and shaped *Isha* (intellectual woman, man's faculty of volition), and brought her to *Adam* (man universal). And *Adam* said, This is actually substance of my substance, and form of my form; and he called her *Isha* (principle of volition), because out of *Ish* (intellectual man) her self-hood had been taken." — *Ber.*, ch. ii. ver. 22, 23.

" Now, *Nahash* (internal ardor, appetency; cupidity) was a prevailing principle in the whole life of nature which *Jehovah Elohim* had made. And it said (*Nahash* said) unto *Isha* (man's faculty of volition), Wherefore did *Elohim* say, Ye shall not eat of the whole growth of the organic enclosure? It is in not dying that ye will surely cause yourselves to die; for *Elohim* knoweth, that, in the day ye eat of it (of that growth), your eyes shall be opened, and ye shall

of the generation that preceded it. It is the mutual misunderstanding of

become as *Elohim*, knowing good and evil." — Ch. iii. ver. 4, 5. "And *Isha* observed that the natural growth was good, both according to the desire of the sense and to the eyes, and pleasing in the highest rate for generalizing the intelligence; and she took off some of it, and fed thereon; and she designedly gave also of it to her intellectual principle (to her *Ish*), and he did feed thereon." — Ch. iii. ver. 6. "And the eyes of them both were opened, and they knew that naked (bare, unveiled in their dark origin) they were; and they assumed to themselves dense coverings, and made to themselves masks." — Ch. iii. ver. 7.

"And *Jehovah Elohim* said to *Nahash* (to that covetous passion), Because thou hast done this, be thou accursed throughout the whole animal kind, and throughout the whole life of nature! According to thine obliquity shalt thou proceed crawlingly (sideling, covertly, grovellingly), and earth-exhalations (the results of low-lived baseness) shalt thou feed upon all the days of thy life. And a natural antipathy will I put between thee and *Isha*, and between thy products and her products; and her products shall repress thy venomous principle, and thy products shall restrain in her the tendencies to evil. And unto *Isha* (man's faculty of volition) he said, I

the man and the woman, their natural misapprehension and misconstruc-

will multiply thy woful natural hinderances, and also thine intellectual conceptions, so that with panging labor shalt thou bring forth products; and toward thine *Ish* (thine intellectual principle) thy desire shall incline, and he shall rule over thee." — Ch. iii. ver. 14, 15, 16.

"And *Adam* designated (ironically) for name to his intellectual mate (his faculty of volition), *Eve* (elementary existence), because she was the mother of all existence." — Ch. iii. ver. 20.

[If, in the absolute verb HOH, *to be existing*, we change the vowel into a consonant, and harden the initial H by the substitution of *heth* for *he*, we obtain H̄VH (*Eve*), which signifies *elementary existence*.]

The *Beræshith* is written in the hieroglyphic style, and contains, not a double, but a multiple, meaning: it is possible that the absolute key to its inner sense is definitively lost. The rendering of the passages here quoted is mainly derived from Fabre d'Olivet, Jacob Behmen, and John Pordage; and its accuracy is, without doubt, open to serious question. These extracts are given, therefore, not so much by way of illustration of the text, as in the hope that some competent scholar may be induced to furnish a correct translation of the Hebrew cosmogony, with an intelligible commentary, which is much needed.

tion of each other's aims and motives, and the essential divergency of their characters, which (aided by the faculty of reproductive memory, and by the faculty of abstraction and reflection) constitute the ground of the tossing, revolutionary, and progressive motion of human society.

Of Liberty.

Mechanical influence is a transmission of material motion, and acts upon the body, not upon the soul. Its effect is a simple displacement of material particles. Motive influencing the will is outward influence perceived by the living soul, and so transformed by the living soul that it

becomes no longer a mere outward influence, a mere transmission of material motion, but an inward motive for action. Motive, therefore (*quoad* motive, as distinguished from the action of outward nature on the material body), is livingly and inwardly created by the soul, and not arbitrarily, and, in its totality, imposed on the soul by the actual universe. Motive influencing the will is itself always an act of life, and therefore always of subjective, as well as of objective, origin.

Animals (which feel, and feel that they feel) live to the Third Principle. The great majority of men (who feel, and think that they feel, and think darkly that they think) live to all the

Three Principles. The man who once distinctly thinks his own thought finds himself in his thought, and finds also the Supreme.

To the man who has thought himself in his own subjectivity, there is neither insanity nor unconquerable habit; there is neither man nor woman; there is neither barbarism nor civilization.

The grasping of the Ego by itself in its subjectivity occurs rarely, — in ordinary cases, and to the same individual, not more than once or twice in a lifetime, — and marks epochs in personal history. Saints and prophets are exceptions to the rule. When the soul grasps itself in its virtuality, it is as though the light of a

fire should extinguish itself in the flame, and the flame should extinguish itself in the glowing coal, and the glowing coal should feel, in its essence, its own burning quality. The act of subjective consciousness is instantaneous. He that experiences it is fundamentally changed; and the experience can, therefore, never be either misapprehended or forgotten.

Piety and pity are subjectively identical; but piety has God for its object, while pity expends itself on God's creatures. Pity, which is a transcendent sentiment, and one utterly unknown to the mere natural man, marks and seals, by its birth and action, the awakening of the subjective consciousness. Pity is original,

spontaneous, self-determined tenderness and mercy : it holds truth in one hand, and justice in the other, and is, by its essential nature, incapable of being exerted at the expense of either truth or justice. Pity is not charity ; for charity is alms-giving : neither is it love ; for love is a blind instinctive, or else a passionate, impulse : neither is it commiseration, compassion, and fellow-feeling ; for all these belong to the objective self, are alike productive of evil and of good, and are compatible, not only with fanaticism, but also with relentless cruelty towards those who are outside the pale of instinctive sympathy. Men who are objectively conscious, seek honor one of another : men who are subjectively

conscious, seek primarily that honor which comes from God only. Regard for outward appearances finds its law in the objective nature of man, and its sanction in the approval of society: regard for reputable appearances is therefore an abdication of the soul in the presence of a constituted power that is alien to its own liberty. Religious worldliness urges the semblance of piety as an excuse for the absence of pity, and philanthropic worldliness urges the semblance of pity as an excuse for the absence of real piety. Piety and pity imply each other, and the absence of the one involves the absence of the other. Pity (or piety) is alone in its kind, is explicable by nothing that is

other than itself, and is inconceivable, except to such as have grasped their own essence in its subjectivity, and have thus come to know both themselves and the Almighty.

THE END.

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